

The Alpha.

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**Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.**

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NO. 8:

"WHAT WE HAVE TO DO."

BY ELIZABETH KINGSBURY.

Continued.

No social and no moral reform can be looked for until we have substituted perfect union and sympathy, with mutual trust and help, between men and women for the latent antagonism and practical separation at present existing. Perhaps the sharp line that divides the interests of women from those of men, not in reality but in public estimation, has never been brought home to English women so cruelly as during the past six months. The revelations, made by the editor of the *Pall Mall Gazette*, of the wholesale destruction of girls and young children, in the interests of vicious men, roused, for a moment, the attention of the civilized world, brought about an amendment in the criminal law that those who knew the state of the human slave market had been endeavoring to obtain for years. Here was an enormity big enough to rouse men and nations. Women thought that now at least, enough victims having been sacrificed, security would be given against the repetition of the horrors of baby torture, the destruction of child life. They reckoned sadly without their host. After all it was only the weak and helpless, only the unrepresented sex that suffered, why make such a noise, why continue to keep attention alert on such an insignificant matter. In the name of public decency silence is commanded. If women have ever been startled out of their lady-like indifference, ever compelled to lift their eyes beyond the sacred precinct of the domestic hearth, it was in July, 1885, when the "Maiden Tribute of Modern Babylon" burst on their astonished ears. If they ever felt inclined to hope that their manifested interest had power to move their countrymen to action it was after the Hyde Park Demonstration of August. Yet when the year, so epoch-making for women and children, ran out and newspapers were busy summing up the events of the past twelve months, not a word did the leading liberal paper vouchsafe to the triumphant passing of the Criminal Law Amendment Act, not a word on the moral awakening of the memorable summer months. From the Conservative newspaper, silent or hostile as they had been throughout, nothing was expected, nothing hoped, but when the *Daily News* could not spare one line, one word to that which had moved women, as perhaps they have never been moved before, it was realized how indifferent are

the interests of the wives and mothers to the men of a nation while those wives and mothers have no power to make their will felt. And day by day the truth is being driven home, stabbed in and in as with a burning iron. The Criminal Amendment Act has been obtained truly, and Mr. Stead, the mother's hero, has worked out his term of imprisonment for daring to expose the amusements of daily occurrence in this great and religious city, where folk are too good to allow the art treasures of the nation to be thrown open to the working man on Sunday, though the gin palaces may be open for the benefit of the publican. The Criminal Amendment Act has been obtained and now there is just one thing lacking, namely magistrates to administer it of their own free will or a public opinion to compel them. In one week we have an example of the effect of current morality illustrated in the following manner: Mr. Justice Denman sentenced an idiotic man who had threatened the Prince of Wales, with the avowed object of extorting money, with a danger which was non-existent, to seven years' penal servitude; the very next day the Common Serjeant awarded a wretch who had criminally assaulted a little girl of ten, of course injuring her for life, one month's imprisonment, without hard labor. If men were the friends of women, looking to them for friendship, sympathy and social recognition, would such sentences be possible? If women took their places with their brothers in the jury is it to be supposed such travesty of justice would be allowed. If the father-heart be dumb is it not our business to see that the mother-heart can speak. One woman did send her cry of sorrow and anger to the editor of the *Daily News* and here it is, inserted in case American women should think we are all dumb driven cattle:

DEAD OR DISHONORED.

To the Editor of the Daily News.

SIR: Every English mother will thank you for so bravely speaking out your own and every decent person's opinion of the inadequate sentence passed by the Common Serjeant upon the man Grew for his crime, the worst and most diabolical that the ingenuity of wickedness can devise. As one of a crowd of English-women who are not in a position to guard their little girls at every turn, but who are obliged to trust them to the common decency of beings who call themselves men and to the protection of laws of which we thought we could be justly proud a d confident, I would tell Sir W. Charley that I would infinitely rather my little girl was brought home dead than dishonored, and I would remind him that for this offense under the Criminal Law Act the punishment may be penal servitude for life, and the shortest term should be two years with hard labor. It is impossible to express the helplessness of mothers who know that

on all hands children are being lost and ruined, and that judges side with the debauchees who are stealing our babies and making them into subjects only fit for brothels here and hell hereafter. I beseech you by the children's misery, their lifelong disgrace and hopelessness, by the mothers' anguish, by the callousness and indifference of the judges, to plead for us, so that we may not have publicity to plead for ourselves. If the *Daily News* would come to the front in this matter it would stir the whole great Liberal public, and, by God's help, save the English nation from becoming a very nursery for hell. Do I as an English mother speak strongly? Believe me, there is no language that can express the growing horror and shame and fear in which we live, as day by day gentlemen pollute our children, and the powers that be treat this "crown of sorrows" with silent contempt. Take this incoherent note as a sharp cry from a wounded

ENGLISH MOTHER.

NEWPORT, MON., Jan. 19, 1886.

It is well to speak from the pages of a wildly circulated newspaper but how much more effectual would it be to speak from the magistrate's bench. Kant has said "Man and women constitute, when united, the whole and entire being; one sex completes the other." This truth we must keep religiously before us in all our efforts at reform. We women are slow to learn what our brothers try to teach us with unwearied perseverance, namely that if we want justice we must take an active part in getting it. It will not do to appeal to chivalry or plead weakness. The laws of Nature are not so to be set aside. Chivalry is a poetical dream that has never affected, and which will never affect, the action of the multitude. The plea of feminine weakness, except where the physique be ruined by injurious habits, has no foundation in fact. And the sooner we teach girls that Nature never intended them to be weaker than their brothers, and that ill health comes from ignorance of the laws of health, or from disobedience of those laws, both alike disgraceful, the better it will be for the human family and for the cause of the emancipation of women. Self-help is as necessary for the development of women as for that of men, and we shall have cause to be grateful if the attempt so often made, so often proved fruitless, to obtain justice through the efforts of others, compels us at last to rely upon ourselves. Women stand in the same position as the poorer classes in the countries of Europe, they are granted protection (of a kind) but freedom cannot be conceded till they have proved their right to it by showing their power to fight for what they want. It is right so. If a thing is worth having it is worth fighting for. Men have fought for their rights inch by inch why should we not fight too. The battle need not be so long and half the cost is already paid in the tears of blood that countless generations of wives and mothers have shed over their own and their sex's wrongs. Has anything been gained by the peoples of the old countries that they have not bled for at every pore? Look at the labor strikes to-day, are not the workers in their fight with the all absorbing giant, Capital straining every nerve, for conquest. Is it not a thousand times harder to hold the hand from labor, when the loved ones are starving in your sight than to go forth and struggle on the field of battle. And if every race, every section of humanity has to struggle for freedom why should women expect to be exempt from the common lot. Are they more or less than human? If we will not pay the cost of liberty we shall

not get, we do not deserve, we could not appreciate or use rightly, the blessing. Sooner or later the struggle must come in real and deadly earnest, or women must accept their position of inferior beings. We cannot escape the logic of facts. The races that are willing to make the sacrifices that are essential for the possession of freedom are free, those who prefer the quiet comfort of the present hour, kissing the foot that spurns them, are enslaved. They both get their deserts. The eternal law is no respecter of persons. As it is with the races so with the sexes. After all what is needed is nothing that woman's nature revolts from. The weapons she must use are not weapons of man's warfare, but, as is fitting, a finer, lighter sort. He, the supremely physical, with his rough strength, wars with the body, Death is his ally. She the spiritual, with her steadfast faith, her long suffering, patient meekness, wars with the spirit. Life and love she must call to her succor. Love shall make her feel a burning pity for the men whose manhood is dwarfed at the outset of life by the brutal relations society allows them to enter into with beings who bear their mother's sex. Love shall make her feel the degraded sister's shame. Love shall give her power to overcome all hindrances, to banish weakness, to conquer the pleadings of affection itself when the promptings of her heart would lead her to forget her sister's cause and unite her life to that of some gay and seducing emissary from the enemy's camp. And by the aid of Love she shall give Life. Life of the mind and the spirit to those now in the deadness of mere physical existence, who play the tyrant over woman because themselves the slaves of sexual desire. Life to the mind and spirit of the patient fools who forget that they too, women though they be, have minds to nourish, duties to themselves and to coming generations, to perform, a conscience to obey other and often at variance with the will of their lords. And with life and love to succor her woman shall not fear the fight. At present the campaign has opened with a mere guerilla war, and men taunt the Free Lances now in the field with the division that is in the camp of their natural allies. And it is defection among the women that is truly more to be feared than the antagonism of men. United womanhood could obtain, with ease, every concession that justice and honor demands. We must struggle till we get a united womanhood. Struggle with selfishness, with ignorance, with insubordination. We must attack the separationist spirit that keeps us weak, because disunited. And if we fail to awaken in our sex the love of honor, of independence, of liberty, we must confess, though it be with tears of shame that women are inferior to men, and not only to men of their own race, but to men of every race who have in the present or in the past made the sacrifices and borne the burdens that must be made and borne by those who would bequeath to their children the rights of freemen.

In an article of the current number of the "Westminster Review" these words occur—"The oppressed classes, men, women and the immediate producers, must understand that their emancipation will come from themselves. Women will find allies in the better sort of men, as the laborers are finding allies among philoso-

men and poets. But the one has nothing to hope from man as a whole, and the other has nothing to hope from the middle class as a whole.* Self-help is the watch word of progress here as elsewhere, and self-help means organization between women of every class to obtain those rights without which they are powerless to fulfil their mission of humanizers to mankind. Women must join their forces together to get a repeal of all sex legislation, of all the regulations of society that put them on a footing of inequality with men; they must insist on equal wages for equal work; equal liberty to control their leisure hours; equal educational advantages; equal freedom for physical development, which of course necessitates an entire alteration in the present style of dress, and the usual sedentary training. They must insist on important posts of public trust being confided to their keeping, that the woman-spirit may not be wanting in the administration of a society composed of both sexes in similar proportions; they must insist on this point, too, for another reason. It is folly to expect that women will qualify themselves for duties they are never permitted to perform. It is quite possible that the interests of women are bound up in the interests of the working classes, as Bebel and other Socialists declare, but it would be mere madness to suppose that any change in the organization of society will benefit those who are too lazy, too ignorant, or too selfish to help themselves. For women, as for the plundered classes, economic questions are at the basis of the whole matter. Can workmen, aided by improved social conditions and higher education, so raise themselves above the temptations of the senses, as to become capitalists through the exercise of self-restraint and thrift. Can women, by co-operation and improved methods of housekeeping, by obedience to the laws of their physical being, and the introduction of simpler modes of living, procure leisure to fit themselves for, and to undertake, those public duties that provide men for the necessary training for the offices of social responsibility?

If things are to go on as they go on now it is certain that the ordinary laborer or the ordinary lady will never rise above the respective conditions of wage slave and body slave. While the one spends his leisure in boozing in the public house and the other her leisure in dozing over a French novel, or a piece of fancy work all the efforts of all the philanthropists and woman's rights women in the world won't help them. Whether things remain as they are now depends upon the laborers and the ladies themselves. The public opinion of our own small circle is the power that moves each of us, not an external judgment. Let the laborer find that he is shunned as a good-for-nothing by his fellows after a drinking bout, let the girl find that she is looked upon with contempt when she lets her time slip away in dressing and dawdling, and both will mend their manners. If women and workmen will not learn the lesson that their brothers and the capitalists take so much pains to teach them they must take the consequences. Experience teaches us that those who do not, cannot or will not look after their own affairs suffer the just punishment for their neglect. We have been told that the

interests of men and women, capitalists and producers are the same, and there is a certain truth in the assertion, yet we see that this unity of interest does not insure even-handed justice obtaining between the partners, when one of the contracting parties is so foolish as to lapse into a *sleeping partner* in the business management. The interests of men and women are identical because the perfect human creature is dual, being made up of a masculine and feminine part, and because neither part can perform the functions of a whole. But life may linger in the presence of a large amount of disease, as we constantly prove to our cost; it may even linger in the presence of partial deadness, as we see in cases of paralysis. When the interests of men and women are not in perfect unison in practices as in theory, or still worse when they are antagonistic, as at the present time, social paralysis is the result. Many of the most perplexing social phenomena that vex us now are the special manifestations of disease, brought about by this partial deadness, produced by unused function of the active agent—man.

Man, being a mechanism consisting of two parts, one feminine the other masculine, gets out of order, naturally enough, when compelled to work with one-half his forces only, while at the same time, by the law of his being, obliged to drag the other half along with him in his frantic effort to accomplish single handed the task allotted for an unfettered, two-sided, four-handed creature. Woman must see to it that man is no longer allowed to undertake that which is beyond his power to accomplish without her aid. The social functions must be performed by the whole and perfect being, not by half a creature, however strong that half may be in his own conceit. The Judge on the bench must bring the characteristic intelligence of a man and a woman to bear upon the case before the Court. The jury must contain the masculine and the feminine elements in equal proportions before our Halls of Justice can be expected to be worthy of their name, and to inspire that confidence in their judgments now sorely lacking. It is unavoidable that man should see only the facts that correspond to the mental vision of the male, while woman will see those that correspond to the female intelligence—neither will perceive both. Yet it is absolutely necessary that both should be taken into account before a satisfactory judgment can be arrived at. No one disputes that there are beings who contain within themselves the dual elements that form the respective characteristics of the sexes, and these beings the world welcomes as its teachers and calls them geniuses. But we cannot reckon on a succession of abnormal developments being forthcoming to do everyday work of the world, and therefore we must do what we can with the materials at our command, and follow Nature's hint, so plainly given in the arrangements for the family government where father and mother together guide the early life of each generation of men, and bring the diverse powers of the masculine and feminine mind to bear together on the affairs of the nations. Can we not see in the surprising results that have been achieved in some of the religious and social movements of the present day where men and women stand on a footing of perfect equality and work

together, a forecast of what we may hope to accomplish in the future when men and women join their forces together in all departments of political, social, educational, and domestic life. For even in this latter department we cannot say that woman has at present worked with man, she being in the majority of cases little better than a dependent, slavish creature without the power to make her will felt, if by rare chance she have a will left. In the work accomplished by the Salvation Army in England and by the Revolutionary Societies in Russia we have remarkable examples of the power obtained for any common object, by the union of men and women. That the work that is being accomplished by the Salvationists and by the Terrorists is such that it is a blot on the century that it needs to be done does not effect the fact that these organizations are accomplishing what might have been described as the impossible, so far removed are the feats of devotion and daring which they have respectively performed from the ordinary experience of human effort. But to come to the practical question—what steps are women to take to bring about the social changes that are necessary for their future success as active co-operators in the movement of progress. Well, the first step, as we might naturally suppose, might be the reform of the household. Women must have leisure, they must have remunerative work. They must ensure the best possible home training, physical, mental, and moral, for the children of *all classes*. They must introduce methods whereby the present wasteful and senseless system of domestic management may be done away with and give place to a rational method of co-operation worthy the increasing knowledge and development of the present time. Finally women must win for themselves independence. These apparently simple measures, which are to a great extent in the hands of women themselves, lie at the bottom of the whole question. Why do not mothers attend to the development of the faculties of their infants, since the teachings of Pestilozzi and Froebel have shown them the power that nature has put into their hands during early years of child life? Because the house must be cleaned, the dinner must be cooked, the dresses must be fashioned, and a hundred domestic and social duties must be attended to by one pair of hands and one pair of eyes. Why is clothing unhygienic, cooking a mixing up of digestible materials into indigestible masses, moral education postponed till the seeds of evil are already sown, domestic economy, in its broader features, an unknown science? Why is this all so except because the wives and mothers of Europe and America have vainly endeavored to make good will supply the place of intelligent action; because the power of division of labor and co-operation which have long since been received as the ablest coadjutors of the friend of man in all the vast mercantile transactions of the world, have found no place in the service of woman. These things are so because the important duties of mother, manager, cook, nurse, clothier, accountant, superintendent of health and education, has been undertaken by every wife and mother no matter how slight her training, how weak her frame, how feeble her brain power. Is it a great wonder that too often no attempt is made to meet the demands so multifarious

and that matters of the greatest national and individual importance are left to chance, or the ignorant care of hirelings. Because the duties of wife and mother are so numerous, so impossible of adequate fulfilment, the offices of wife and mother are at a discount, and many a woman whose offspring might fairly be expected to be of more than average value to the world declines to undertake responsibilities, her greater thoughtfulness makes her conscious that she will be unable to perform. Laborers can strike for a working day of twelve, ten, or eight hours, but the working day of the wife and mother runs into the night and who knows when it is done. Is this state of things creditable to us as women, as intelligent beings. This is our affair and has nothing to do with the tyranny of sex, for of one thing we may be sure that our husbands and fathers would never object to living in a well-ordered home, never object to being served by trained domestics, never demur at their children being taught by educated kindergarten nurses, never grumble that their domestic expenses were halved by sharing them with their neighbors, or feel hurt that the wife undertook and performed one duty, for which she had been trained, instead of a hundred for which she had not. Here is a reform that women can inaugurate for themselves, without the help of men, without expensive educational establishment, without alteration of the laws, without fear of trade jealousy, or interference with existing interests. Women must win independence. The profession of teaching is crowded, except the kindergarten branch, clerkships are hard to come by, except on terms that deny woman's equality with men, and ignore the just theory of equal pay for equal work; the training for the medical profession is expensive and not in the reach of all, the same may be said of the professions artistic, dramatic, and literary; but the services of trained domestics are always wanted. Shall it be said that a narrow-minded, narrow-hearted prejudice stands in the way of women of education coming to the aid of their sex in the only way that can be effectual. I would be the last to counsel women to become domestic servants under the reign of muddle-dom in vogue.

Nothing could be more disastrous to the best interests of the sex than for numbers of intelligent young girls to make domestic service, as at present conducted, their life business, because nothing is more detrimental to perfect mental and moral development than the habit of "getting through" work, of "making shift," of "giving a lick and a promise," that so often is all that the best and most conscientious servant can do while work is arranged with but little regard to the limited power of human muscles. Again, it is not desirable to have a system perpetuated which leaves the employee at the mercy of the employer. Domestic service is rightly unpopular because the work of the house, as at present arranged is never done. It seems to me a sign of promise that the superior lodging, the good food, the liberal wages, the courteous treatment that domestic servants receive does not compensate for the loss of personal liberty. I know that many, bearing in mind the temptations to which young girls are exposed, will regret this love of freedom, which, because of a vicious state of so-

society, often leads to misery; yet it seems that it would be as reasonable to regret the impulse of the infant to use its feet because it is certain to fall down and get many ugly knocks, unless it has a good nurse who will remove dangerous objects out of its way, before it is firm on its legs, as to regret the healthy instinct that forces a girl to desire certain days and hours in which her time is at her own disposal.

But this is a digression. Women can help each other, and can help themselves without sacrificing their independence and without undertaking a thousand and one occupations, for some of which they must be unfitted by nature. But they must elevate household management to the dignity of a profession. They must bring trade methods to bear upon what, after all is one of the most complicated businesses of life; they must, in short, *co-operate*.

But I must not further trespass on the valuable space, kindly put at my disposal, to say more on this subject in this month's ALPHA.

YES OR NO. CONCLUDED.

Marriage *must* imply fatherhood, motherhood, childhood, home, civilization, progress, God. The man or the woman who robs it of any of these attributes is dragging the world with themselves backwards and downwards; no less truly is he who makes the mother of his children a slave to his whims, his caprices, his passions, or his gold; no less truly is she who values herself so lightly. Therefore, although our ideals, our gods, our civilizations recede before us with every worthy approach towards them, let us hold fast reverently, firmly, this truth revealed to-day, and see in *marriage an equal partnership whose design is offspring, whose excuse is love; unless a partnership, slavery; without love a mockery, childless a calamity*.

Doubtless it is conceivable that in individual instances marriage may be justified upon an intellectual and affectional basis, which is necessarily childless, but people who have lives of beauty and worth to bequeath to their offspring will one day be adjudged wicked and slothful servants if they selfishly refuse to enter into and to fulfil the bonds of a parentage whenever their children will be born in the royal heritage of love, and with the promise of health and a sufficiency of worldly goods; and they needlessly fear who aver that in thus making marriage a duty, the rearing of citizens for the State a privilege to be courted, aye, coveted, the romance of courtship, the aroma of a husband's devotion will be lost or dissipated.

To look upon the women with whom he associates as the possible creators with himself of an ideal home and center of civilization, and to seek anxiously for that only one who may, by divine right, kindle the sacred fire upon his hearthstone, will not diminish the probability of man's finding her. To feel that his wife does not exist merely to supplement him, to gratify him, or to obey him, but that they stand equally pledged and supported by the world to serve its interests well—will not diminish the ties which unite him to her; to believe that it is his duty to seek in his wife that woman who shall

best endow his children with the good he lacks, while she strengthens in them, if may be, the best that came of him, will not this inspire a man to make himself worthy of the worthiest woman whom he might win? While, finally, in conscientious and deliberate fatherhood, will be felt by man that great uplifting which has come to woman through the sense of motherhood impressed upon her by the necessities of the case, as fatherhood has never been revealed to him; a development of his moral and emotional nature, unobtained through any other joy or service possible.

Says Francis Galton: "The power in man of varying the future human stock vests a great responsibility in the hands of each first generation which has not yet been recognized at its just importance nor deliberately employed. It is foolish to fold the hands and say that nothing can be done, inasmuch as social forces and self-interest are too strong to be resisted. They need not be resisted; they can be guided. It is one thing to check the course of a huge steam-vessel by the shock of a sudden encounter when she is going at full speed in the wrong direction, and another to cause her to change her course slowly and gently by a slight turn of the valve; and now that this new animal, man, finds himself somehow in existence, endowed with a little power and intelligence, he ought, I submit, to awake to a fuller knowledge of his relatively great position, and to begin to assume a deliberate part in furthering the great work of evolution. He has already furthered it very considerably, half unconsciously and for his own personal advantages; but he has not yet risen to the conviction that it is his religious duty to do so deliberately and systematically." "He scans with scrupulous care the character and pedigree of his horses, his cattle, and his dogs before he matches them," protests Darwin, "but when he comes to his own marriage he rarely or never takes any such care. Yet he might by selection do something not only for the bodily constitution and frame of his offspring, but also for their intellectual and moral qualities. For he who admits the principle of sexual selection will be led to the remarkable conclusion that the nervous system not only regulates most of the existing functions of the body, but that it has indirectly influenced the progressive development of various bodily structures and of certain mental qualities. Courage, pugnacity, perseverance, strength, and size of body, weapons of all kinds, musical organs, both vocal and instrumental, bright colors and ornamental appendages have all been directly gained by one sex or the other among the lower animals through the exertion of choice, the influence of love and jealousy, and the appreciation of the beautiful in sound, color, or form, and these powers of the mind manifestly depend upon the development of the brain."

To illustrate the possible application of these facts, he says, "in order that woman should reach the same standard as man she ought, when nearly adult, to be trained to energy and perseverance, and to have her imagination exercised to the highest point, and then she would transmit these qualities chiefly to her adult daughters." Popular prejudice, furthermore, points to the mothers of the historic men of all ages as their prenatal source of inspiration, and declares that they have owed to ma-

ternal more than to paternal influence, and that few have been the lives in which talent has descended from son to son, unless the mothers have been most happily selected; therefore, how blind, how idle, the policy which trammels marriage with any hindrances to its patronage by the noblest women; how shortsighted the vision that weights the mothers of the nation with avoidable ills. Will the day never come when man shall feel it the wisest expenditure of his life to lavish upon his mother-becoming wife the flower of his intellect, the best resources of his wealth, the tenderness of his inmost heart, that he may reap a harvest of sunshine in his children's souls?"

Moreover, if it is clearly within man's and woman's power to improve the race by wise conception, by righteous living, with this end in view, should either refuse, conscience will condemn them when the social instinct, which has made man possible because of man, becomes converted into social reason, and they will then be forced to acknowledge that any proposed marriage is sinful which, seeking only the gratification of the parties primarily concerned, will bequeath to a child a diluted inheritance in the estate physical, mental, moral or social which has descended to either parent by virtue of centuries of evolution, unless counterbalancing endowment be reasonably hoped for, while at the same moment they perceive that a marriage being consummated, each child brought into the world through it has an inalienable right to demand the reason.

Gifted with the understanding requisite to perceive why, in the economy of the universe, the command to multiply was impressed upon their nature before it emerged from the lowliest depths, whence it has ascended, men and women should no longer dare to enrol themselves as the blind servants of an impulse which is now the great enemy of their race, and is crushing life, hope, energy out of untold millions. Passion, not machinery, is the generator of strikes, of riots, of tramps; and it will continue to be until men inherit from their parents a habit of self-restraint and self-control, engendered by other views than those now prevalent regarding marital rights and privileges. In the wickedness of a self-gratification, unsanctified by desired parentage, must we look for the root of the deadly Upas, whose shade harbors the allied vices of fornication, adultery, and abortion; and whose votaries advocate the masquerade of marriage that they may save themselves in the eyes of the world, perchance in their own, from the sins they have not the power to resist.

"How frequently," writes Dr. Fothergill, "does the eldest child in his recklessness and thoughtless self-indulgence tell of the life of his parents at the time of his genesis, and how stern should be this living rebuke for their forgetfulness of nature's laws. How often do we see retribution entailed in the daily sight of a diseased or idiot member of a family, who is to his parents a constant reminder of the debauch in which his existence commenced, or to his father of long forgotten, early excesses—forgotten, perhaps repented of years before he thought of giving hostages to fortune?"

Herbert Spencer has asserted that "the belief that a child's interests are paramount to the indulgence and

convenience of its parents, while serving to sunder marriages in which one parent will not fulfil the duties incumbent on him or her, will also prevent purely selfish marriages, liable to culminate in such a result; and this belief must become a more and more efficient factor for the preservation of the marital relation as the solicitude for children becomes greater and more prolonged, which we have seen it must do with progressive civilization."

Furthermore, he assures us, that in "the same ratio with parental care of offspring should come decrease of drain upon the parental system in their production, because the continued life of the species being the end to which all others are accommodated if this be secured the parent may survive;" or in other words elsewhere, "In proportion as organisms become higher in their structures and powers they are individually less sacrificed to the maintenance of the species, and the implication is that in the highest type of man this sacrifice is reduced to a minimum." Hence, pushing his deductions a little farther, with every deliberate improvement in their children's constitutions and conservative surroundings, men earn a right to produce a fewer number and therefore to a longer after life for themselves, which may express itself in any way they will.

Wages, which to-day mean life, are controlled by the surplus population, kept down for the lowest grade of workmen to starvation point by this factor—they still go down and down until a famine or a fever thins out the ranks and men are given a chance to breathe once more. This cruel clashing of human lives has been declared a necessity of modern civilization, that the world dare not decrease the struggle for life, lest men cease to aspire so soon as they are fed; a creed true, doubtless, for the masses of to-day, but which will be repudiated in that future when men are not the accident of the unthinking, ungoverned impulse of their parents, but the grand outcome of two souls burdened with the desire to enrich humanity with a "life worth living."

Here lies your opportunity for needed rest, O sons of toil! Pause in your thoughtless and heartless reproduction of yourselves, lest your children rise up to curse you, for the hour is upon you when you must earn the right to fatherhood, woman the privilege of motherhood, before they may hope to impress their children with the divine authority of the fifth commandment. God's face is surely turned from the man who, despite the lights now shining, "multiplies his children until they are crowded six into one bed with scanty food, tattered clothing, and unwholesome air, their only heritage," and righteous indignation is meted out to those who in multiplying deplete the earth, for "the survival of the fittest" is exemplified by the fact "that the evil and sickly classes are ever weeding themselves out of existence."

But the process is slow, and man continues to toil and delve, to sweat, to groan, to labor, to die before his time, worn out with the struggle to survive his surplus fellows, while the divine check upon himself and upon all men through which surcease of sorrow would so surely come, is trampled in the dust. With ten thousand iron hands driven tirelessly by forces

we have but to beckon; the call for muscle, and bone, and sinew, fitted only to most earthly uses, has well-nigh ceased; no longer does society demand *more* men but *better* ones, yet sages and saints, poets, philosophers, and brogues still dissipate in idle procreation the vital force which might reenergize the earth, while overcrowded Hives-of-Being pour their appalling surplus of humanity into every happy corner that boasts a little bread and to spare.

Discontent, poverty, ignorance upon every hand, the poor ever growing poorer because of these unwanted millions who must needs come uninvited and uncalled; the Jinxes' babies, who were better drowned at birth, perchance? But already in an era dark with license, man's voice rings out grandly in such words as these, "I hold that man free who is master of himself; who subjects if necessary, with iron nerve, his physical to his spiritual nature; who can say to all his low and degrading impulses, halt! and who possesses such absolute self-control that he would not for his life infringe upon the self-control of another." "When we reach this peak of absolute equality between husbands and wives which now seems so high, we shall find another and higher peak of complete continence and perfect self-control beyond. This idea—absurd, abnormal, fanatical? This is the worst infidelity of this hour, we do not believe in the possibility of virtue!"

If the instinct of propagation has been the root of the moral sense, if from its heavily passion-freighted tendencies such teaching has been evolved, what may we not hope for its future! By it man has passed "out of the circle of individual selfishness into the larger circle of family selfishness." Through it can we not already see him stepping into a widening arena, whose limits are not marked by race or language, but by humanity alone?

"The singleness and permanency of its marital unions is the gauge by which we must measure the possible advancement of every nation, for the proportion of children reared in mental and bodily health is, in civilized communities, dependent upon these factors," a philosopher has written. When men accept this teaching it will be understood that as each bird, and seed, and flower responds most freely to the environment which nurtured it into being, so does a child to the smiles of its own parents, if they be worthy of it; then all will know that therefore each babe has an intrinsic right to the care of its own mother, to the guardianship of its own father, and that the act which heedlessly deprives it of either is in itself a crime. Then shall be truly estimated the sin of a maternity which will leave childhood motherless, and it will be thundered, "a divorce of father and mother through death, through sin, through ignorance, is a calamity forevermore!"

But, wherefore, if to this strengthening of the marital relation, and the improvement in the endowments of children which must thereby result, is added the conservation of parental life; when to the hope of a stronger, a wiser, a purer generation to come is appended a lengthened period in which lives made worthy by self-culture and self-discipline shall be left free to enrich a world relieved of its burden of surplus poor—wherefore should

a man or woman hesitate in demanding those alterations in the marital code that have been shown fundamental to such results?

"Whosoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him only recognize the fact that opinion is the agency through which character adapts external arrangements to itself; that his opinion rightly forms part of that agency; is a unity of force constituting, with other such units, the general power which works social changes, and he will perceive that he may give full utterance to his innermost convictions, leaving it to produce what effect it may. It is not for nothing that he has in him these sympathies with some principle and repugnances to others. He, with all his capacities, and aspirations, and beliefs, is not an accident, but a production of the time. He must remember that while he is a descendant of the past, he is a parent of the future, and that his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies through whom works the unknown cause, and when the unknown cause produces in him a certain belief, he is thereby authorized to profess and act out that belief. For to render in their highest sense the words of the poet—

"Nature is made better by no mean—
But nature makes that mean; over that art
Which you say adds to nature, is an art
That nature makes."

"Not as adventitious, therefore, will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter, knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the change he aims at, well; if not, well also, though not so well."

And, woman, if in the pride of your own high worth you should refuse to be party to a contract which is a crime perpetuated against childhood, and which must mean shame, disgrace for thousands of your sisters, however much you hope your own exemption, may not your single "No" thunder down the ages because a man will have it "Yes?" If so, yours will not be the first revolution wrought by "the power behind the throne," although it be the *last*, for the liberation of woman from the present thraldoms of marriage and state cannot be far asunder.

i "If a single man plant himself indomitably upon his instincts, and there abide, the huge world will come round to him."

ROSE WRIGHT BRYAN.

"Histories," says Lord Bacon, "do rather set forth the pomp of business than the true and inward resorts thereof. But Lives, if they be well written, propounding to themselves a person to represent, in whom actions both greater and smaller, public and private, have a commixture, must of necessity contain a more true, native and lively representation."

**IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT
AND CIRCULATE IT?**

**Subscription and Advertising Rates.
Subscriptions:**

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Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

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We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it *may be sure* that it has been sent and paid for by a friend, or neighbor, and that *no bill* will ever be presented for it.

THE ALPHA.

VOL. XI.

APRIL 1, 1886.

No. 8.

THIS is a good month to subscribe for THE ALPHA, also for old subscribers to renew.

ANY subscriber wishing for back numbers or duplicates of any particular number of THE ALPHA, will be supplied at the rate of five cents per copy.

WE have three or four bound volumes of THE ALPHA, containing ninth and tenth years. They are substantially bound and make a neat book. Price, \$3.

A TOBACCO BILL has passed the Legislature of Massachusetts recently forbidding the sale or gift of tobacco, snuff, or cigarettes in any form to persons under sixteen years of age. A penalty of fifty dollars is attached to each violation of this statute.

WHAT is known as the Blair educational bill passed the United States Senate Thursday, March 28th, by a vote of 36 to 11. This bill provides for the scientific instruction of all pupils in public schools on the effects of alcohol and narcotics on the human system. It awaits the action of the House of Representatives and the President's signature to become a law.

MARCH 6th Mrs. Julia Smith Parker died, aged ninety-three years. She was a remarkable woman, of a remarkable race of which she was the last. She was one of the

famous Smith sisters, of Glastonbury, Conn., who stood out so stoutly against taxation without representation as to resist the collector and suffer the seizure and sale of their Alderny cows for some years in succession rather than tamely submit to a wrong that roused her ancestors to rebellion, a war which resulted in freedom for American men, but not for the other half of her citizens, the women.

ON Monday morning, March 23d, Mrs. Emma A. Wood departed this life, aged sixty-seven years. Mrs. Wood was one of the early and active members of the Washington Society for Moral Education, the first editor of THE ALPHA, and always its warm friend and promoter, as her frequent contributions and translations from foreign journals testify. She was a most accomplished and gifted woman, a true friend and devoted mother, and an active worker to the last, with a steadfast faith in a future life of rewards for faithfulness. Only two days before her decease she said to us, "Oh, I had such a nice long article planned in my head for THE ALPHA, and now I am sick and cannot write it." So our readers will miss her pure and chaste sentiments, her elegant diction, and the sweetness of her influence in our columns, but she still lives in her past work, and her influence will never be lost. But we shall miss her most. She was our friend and helper, and our sense of loss is deep and abiding. She has entered into rest and joined her loved ones—husband, children, and friends—for whom she always longed and made daily preparations to meet, and we cannot mourn that the desire of her heart is gained and her suffering forever at an end.

THE RAIN.

BY ROSALIE.

Ah! the rain, the chilling rain,
Can I welcome you again
When I fear
Your sighing long we'll hear?

Oh, the rain, the sobbing rain,
How it numbs the heart with pain
Ah! too soon,
Your coming is too soon.

Oh, Storm, why dost thou rave
Above our new-made grave
So cruelly,
Above her head so cruelly?

Go, wind and rain, go by,
And let her lowly lie
'Neath the leaves,
The gold and crimson leaves.

Go, wind and rain, away,
Disturb her not, I pray,
Lying low,
Where yet no violets blow.

At the annual meeting of the Washington Society for Moral Education, March 8th, officers were elected as follows: Dr. C. B. Winslow, President; Dr. Susan A. Edson and Mrs. Ellen M. O'Conor, Vice Presidents; Mrs. Jerusha G. Joy, Vice-President-at-large; Caroline A. Sherman, Recording Secretary; Ellen H. Sheldon, Corresponding Secretary; Dr. M. Esther Hart, Treasurer; Mrs. Ruth C. Denison, Auditor. Dr. Winslow reported an interview with Aaron M. Powell, who was working in Congress for amendment of laws to protect young girls in the District of Columbia, praying that the age of consent be raised from ten years to eighteen years. The law protects the property of girls to the age of twenty-one, but makes the age at which they can barter their chastity and purity, barter away all that makes life desirable, at the age of ten years. In the State of Delaware the age is seven years. Few people know, or if they do, few realize what wicked laws are on our statute books against women. It was voted that a petition be signed by the officers of the Moral Education Society and addressed to the Senate and House of Representatives now in session. A paper was read from Dr Alice B. Stockham, urging the formation of "Mothers' Meetings," little gatherings in parlors, where questions could be asked and matters discussed that would aid and encourage mothers to do their best for their children.

"THE JOURNAL OF HEREDITY" is a well-conducted quarterly, published in Chicago and edited by Dr. Mary Weeks Burdette. The two numbers that are before us show its design to educate its readers scientifically on this most important branch of human research, a research that will unravel the mystery of many a mental and moral crotchet that afflicts the members of the human family. It will help the erratic, the emotional, and the unbalanced to understand themselves and others, with suggestive indications that will lead us out of our maze, to serener states, and giving all new impetus to the acquisition of self-knowledge, with the power to utilize what of inheritance that is worthy and inspire the strength of purpose to overcome that which is weak and unworthy.

"Know thyself" is the injunction of the age. No branch of research can so successfully assist in self-knowledge as the studies of inherited traits with the example of ancestral successes and failures.

Knowledge is power, and power or will enables us to mould and direct ourselves and the young so that harmony and health may be in the possession of all. *The Journal of Heredity* will be of great assistance in this line and cannot fail to do good.

Subscription \$1 per year, a price that brings it within the reach of all. We wish it success. C. B. W.

AARON M. and ANNIE R. POWELL, editors of the *Philanthropist*, made the editor of THE ALPHA a very pleasant visit. They are both thoroughly imbued with the great moral needs of the age, and are full of wise and grave earnestness to do what can be done for human elevation and a purer moral atmosphere.

March 1st, before a gathering of women and ministers, Mrs. Powell delivered a very interesting address, giving a history of the British, Continental and General Federation for the Repeal of the Contagious Diseases Acts, which movement Mrs. Josephine E. Butler leads.

Mr. Powell spoke on the subject of preventing immoral legislation. He represents the New York committee for that work, his work at the present time in Washington being to importune Congress for the better protection of young girls by raising the age of consent from ten years to eighteen years in the District of Columbia. He also described an association of men and women in England known as the Social Purity League, and recommended such organizations in the United States, stating that men and women should work together in this social reform as well as other reforms, and be much more successful in their labors, strengthening and sustaining one another.

This is undoubtedly true, and when such associations can be sustained it will mark a great progress in moral strength and do much to demolish the privacy and mystery that is generally cast over social questions, preventing a free discussion of vital topics and hindering the diffusion of important knowledge. This knowledge is as widely separated from prurience or idle curiosity as light from darkness, and can only be appreciated by the pure in heart, who aspire to know the will of God in the conduct of their lives and the philanthropic dedication of their mental and moral endowments.

A PRIVATE LETTER informs us that Mrs. E. R. Shepherd has completed the manuscript of "For Boys," a companion book of the popular and widely useful book, "For Girls," by the same author. A work on special physiology for boys is greatly needed, and will assist many an anxious mother who desires to do her duty by her boys and is dumb before them for want of the needed knowledge. Mrs. Shepherd has shown her interest in the young of her own sex in this pure, truthful and clearly written book, "For Girls." Some time ago, in answer to a strong appeal to write a book for boys likewise, she replied: "I had two lovely boys. They were the joy and pride of their father's and mother's heart. They have gone from me. I will write a book for other mothers' boys as I would for my own had they been spared to me." And now the work is done and

about ready for the press. We may safely anticipate this long needed blessing. Boys heretofore have been the most neglected of human beings, while they are the most exposed to corrupting influences and false teaching. We so often receive from good mothers appeals like the following, which came by mail yesterday :

"I now write on a matter of great importance. I want you to tell me what to give my boy to read. He is fourteen and a half years old, and already his voice indicates that he is rapidly reaching manhood. I stand awestruck and helpless before this crisis and mystery. I know he needs advice and help, but I do not know how to give it, and his father has so buried himself in business that he fails, it seems to me, to apprehend the importance of this change in the boy's thoughts and feelings. So please tell me what there is in 'cold print,' that you could fully recommend for a boy at his time of life. He has read, and I think appreciated, Dr. Miller's 'Father's Advice to Every Boy,' but that does not cover the ground as far as is necessary at this stage of progress.

"If you cannot tell me what is good for him I do not know who can. Of course I do not want to give him the idea that the sexual organism or the sexual passion is something to be ashamed of.

"Trusting that with a life already over-full you will yet find room for so important a work as this, I remain, sincerely your friend."

REVOLUTION.

The wonderful awakening that has aroused the moral sentiment of the civilized world into activity within the past six months is the breath of the Almighty moving on the waters, and with uprising against wrong and injustice, the divine hand is plainly visible. It has awakened the sleeping consciences of members of the press. It has startled the mother heart of the world. It has put courage and the war spirit into the hearts of the timid, made the thoughtless pause and shudder, the ignorant seek for knowledge, and pushed open the church doors that they may become the refuge of the weak and stumbling.

The clamor for protective and educational legislation is besieging Congressional and State legislatures; and Rescue Work, Protection for children, White Cross Leagues, Social Purity Alliances, and special committees, as watchmen on the battlements, are calling for organization and unity of action.

Mrs. E. Boynton Harbert has issued the leaflet we print below :

MOTHERS TO THE RESCUE.

The recent agonizing disclosures made by the *Pall Mall Gazette* and the *Inter-Ocean* show the fallacy of the popular assertion that woman can entrust her honor, her virtue and morals to the care of her "natural protector."

They reveal fearful results of the civilization which has failed to make the mothers of the race equally with the fathers responsible for all legal enactments.

All women possessed of the mother-heart suddenly realize their helplessness under the law, and see, as never before, the vital need of thorough organization for the protection of womanhood and childhood.

One thing is evident—no vice that appeals peculiarly to the appetites of men can ever be suppressed, or the laws enacted for the suppression of such vice be properly enforced, without the votes of women.

The wild beasts of drunkenness and passion are roaming at will, their favorite prey being pure girls and women; and the laws of many countries license these cruel spoilers for the sake of securing this blood-money for the coffers of the State. The best and noblest fathers of England and America are powerless to withstand the attacking forces. They must have the aid of the mothers, or continue to see their sons and daughters fall victims to licensed temptations and vice. Unless the women of England and America unite in combined attack against the enemy, they stand, before angels and men, responsible for the terrible and cruel slaughter of the innocents.

In order to secure the election of pure men who will remove the unconstitutional political restrictions from women citizens, women must aid in their promotion to office; therefore the watchword of the hour for women is "organization."

By a wise co-operation of all the Woman Suffrage Associations, the "W. C. T. U.", the "A. A. W." (*i.e.*, Woman's Congress), and the "Moral Education Society," a power behind the throne could be secured of sufficient strength to mould the policy of the reigning dynasty.

As a result of such united effort, no candidate for official position opposed to the desired moral reform could be elected. The true women of the country, with the aid of the good men who would rally to their standards, could organize a moral and labor reform league powerful enough to nominate candidates from road supervisor to President.

If women will but recognize and use their power, they need never again go as beggars to political conventions.

To those who listened there was a tremendous augury of good in the earnest appeals of politicians last autumn to the National Woman's Christian Temperance Union "to keep out of politics." The mere fact of its organized strength gave the "Union" a new significance. It became the unknown quantity in politics.

Men are divided to-day into several political organizations. Women united in a non-partisan organization for the dissemination of great principles and for the election of the best men can hold the balance of power.

If Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Mary A. Livermore, Frances E. Willard, Dr. Caroline B. Winslow, Judith Ellen Foster, Julia Ward Howe, Sallie F. Chapin, Martha McLennan Brown, Lillie Devereux Blake, Mary A. Haggart, Mary Woodbridge, and a host of others would call a non-partisan

conference, they could devise some line of action by which the moral power of woman should become a potent factor in American politics. What was accomplished by the W. C. T. U. in Iowa, by the men and women of Ohio, under the leadership of Mrs. Woodbridge, is but a hint of what a union of the different divisions of the army might effect.

Such an organization would render it impossible for any political party to ignore the rights, to postpone the claims, of its women constituents and allies.

In order to organize for effective work, all personal preferences and ambitions must be surrendered, and "self-sacrifice" be the watchword of the crusade.

ARE OUR WOMEN GREAT ENOUGH FOR THE WORK.

Standing by the cradles of the precious children committed to our care, let us register a solemn oath that we will not shrink from any duty or sacrifice until there is no legal protection for vice and crime.

God pity and protect the tempted, tortured, suffering little ones to-day, at this very hour, wandering, with bleeding feet, amid paths rendered thorny and cruel by our apathy. May the weakest cry of the humblest child of earth wake sympathetic responses in every home in the land. Let us pray that the mother-heart may be so aroused that every tempted, toil-worn, orphaned heart shall find shelter, opportunity, protection, and a home.

Mothers, for the sake of these "little ones" let us organize for action.

At a recent convention of the Massachusetts National Woman's Suffrage Association the following resolutions were adopted. The cry of warning and the resolutions are printed in the form of a circular, and sent broadcast.

WOMEN! MOTHERS!

Do you know that a law is on the statute-book of Massachusetts which virtually says that if a little girl ten years old consents to her own ruin her seducer is liable to no penalty for that crime?

Read section 27 of chapter 202 of the public statutes and the following resolutions (just passed by three or four hundred people in Boston, at the Convention of the National Woman Suffrage Association of Massachusetts), and you will see how the matter stands:

Whereas, under the present law of Massachusetts, a female child can, without legal redress, consent to her own ruin at the age of ten years; and,

Whereas, a measure is now pending in the legislature which changes the "age of consent" at which she can legally become the prey of her seducer from ten to twelve years; and,

Whereas, the young women of this State have no legal right to consent to anything else whatever, in regard to person or property, without the authority of parent or guardian, until they are eighteen years of age; and,

Whereas, the legislature of Massachusetts is continually passing laws for the protection of birds, for the protection of deer, for the protection of fish, for the protection of cattle—leaving only its human female children unprotected from fiends in human shape: therefore,

Resolved, That we call upon our legislature, in the name of the sanctity of the home and the purity of womanhood and manhood, to pass a law declaring the "age of consent" to be at least eighteen, and punishing with adequate penalty the crime of seduction, with or without promise of marriage, and the defilement of young girls, with or without consent, under the age of at least eighteen years.

Resolved, That we thank Senator Elijah A. Morse for his courageous and manly course in introducing, advocating, and voting—without the moral support of another senatorial voice—for an amendment fixing the "age of consent" at sixteen; and that we earnestly solicit him to follow up this action by supporting the still more radical change proposed in these resolutions, assuring him that, even if he stands alone on the floor of the senate, he will have the moral support of the pure men and women of this Commonwealth.

We call upon you, for the sake of your own daughter, and for the sake of the motherless and defenseless girls of our State, to see to it that your senators and representatives in the legislature vote for a bill which shall change this infamous law. The matter is still pending before the senate, and is liable to be called up at any time. Senator Elijah A. Morse will probably introduce a new bill. So act at once, and act with decision. Write to your legislators; get your influential men to write to them (as they have votes, they will have great influence); notify every one; talk about it in all your clubs and societies. Let us all, Christian women, temperance women, suffrage women, anti-suffrage women, *all* women, unite together to help carry a measure which shall wipe from our statute-book this relic of barbarism! As women, who are not allowed to make laws for ourselves, let us demand of our "protectors" that they make laws which shall protect our children.

HARRIETTE R. SHATTUCK,
President N. W. S. A. of Mass.

ELISABETH S. TOBEY,
President of Mass. W. C. T. U.

The W. C. T. U. has turned its powerful influence in the direction of physiology, heredity, scientific education, and social purity, with Frances E. Willard as leader of the movement.

In our own city a Social Purity Alliance has been organized. Its board of managers are composed of delegates from the churches, and are appointed by the pastors. This association has adopted a good constitution, and the plan of work thus far seems to be rescue-work—perhaps as difficult a line of work and as unsatisfactory as any in the field of labor. After awhile more efforts will undoubtedly be expended in preventing evil by educational means. The Washington Society for Moral Education, at a recent meeting, passed a resolution that a petition be presented to both Houses of Congress, signed by the officers, asking for greater protection for young girls, and that the law making the age of consent for a girl to dishonor and ruin should be raised from ten years to eighteen years.

The newly-elected president promptly presented these petitions, duly signed, to Hon. David Dingley, of the House, and Senator Frye, and obtained the promise of Senator Frye that they should be laid before the Senate. These are a few of the encouraging signs that the awful silence that has brooded for centuries over social sins is at length broken, and the flood of sunlight has burst upon the moral world by the thun-

derbolt that Mr. Stead hurled at the cloud of brooding silence and darkness. Surely this cloud will never again cover the iniquities of the human heart from God's light, so they can never again become festering sores—corroding cancers, consuming souls and bodies. God be praised for these encouraging signs. Surely a better inheritance and a brighter future is in store for humanity. We worship and praise, arguing only good from this revolutionary movement. C. B. W.

LONDON'S WELCOME TO MR. W. T. STEAD ON HIS RELEASE FROM HOLLOWAY GAOL.

Mr. W. T. Stead, editor of *The Pall Mall Gazette*, left Holloway Gaol at ten minutes past eight o'clock on Monday morning, January 18th. Being the happy possessor of a platform ticket, we made our way to Exeter Hall that evening to participate in the welcome to Mr. Stead. The meeting was announced to commence at half-past seven. With a caution, however, born of experience, we reached the hall three-quarters of an hour before that time, but only to find the place already full, and a rapidly augmenting crowd making frantic efforts to gain admission. There was nothing to be done but to let patience have her perfect work. Presently we were discerned by some of the stewards of the meeting, and after experiencing some of the sensations of hydraulic pressure, were safely landed in reserved seat No. 50 on the platform—a corner seat, giving an unequalled view both of the auditory and of the speakers. The occupant of No. 51 was our indefatigable co-worker, Miss Mason, of the Kilburn House of Rest. To our right was the familiar figure of Mr. R. C. Morgan, editor of *The Christian*, near whom sat Mrs. Percy W. Bunting, wife of the editor of *The Contemporary Review*, Mrs. S. W. Browne, the founder of The Moral Reform Union, and Mrs. E. H. Bradley, the secretary of the Women's Union of the Gospel Purity Association. Behind us was Lady Mount-Temple with a party of friends. But to go on to mention the names of those whom we recognized on the great and crowded platform would be to allude to a large portion of the leaders of nearly every religious and philanthropic movement in the metropolis. Our friend, Mr. Maurice Gregory, organizing secretary of the Gospel Purity Association, unable to find a seat, dexterously managed for nearly three hours to balance himself by a rail on the edge of the platform—a feat typical no less of his skill than of his perseverance in any good cause.

The commencement of the meeting was delayed for a short time by the difficulty which the Chairman and speakers experienced in entering the hall. The crowd outside was now enormous. It was stated that Mr. Samuel Morley, who was to have been one of the speakers, gave up the attempt to get in. The Rev. Benjamin Waugh, who was one of the first of the speakers to enter, looked as though he had been fighting his way through a crowd not less dense than the memorable one he encountered outside *The Pall Mall Gazette* offices, during the revelations, when a chivalrous pickpocket gave him back his handkerchief with

the remark, "If you are the cove as done it, I would not rob you for the world, governor—here's your wife!"

The entrance of Mrs. Stead, with three of her young children, was the signal for an ovation, but the climax was reached when Mr. Stead ascended the platform, leading by the hand his little girl of about four years of age, with a sweet childish face. The great audience rose. Deafening cheers rent the air, while thousands of handkerchiefs and hats were waved with a heartiness that it would be impossible to excel.

Mr. W. A. Coote read a number of telegraphic messages of sympathy from friends unable to be present, including Professor Stuart, M. P.; Mr. W. Shepherd Allen, M. P.; Mr. Thomas Burt, M. P.; General Booth, Alderman Tatham, of Leeds; Mr. Bell, proprietor of the *Northern Echo*, and Mrs. Josephine E. Butler, whose message was "to leave the things that are behind and press forward to those that are before."

The Rt. Hon. James Stansfeld, M. P., said that they were met to welcome, on his release from prison, one of the most fearless and devoted men whom it had ever been his lot to know. To such a man, the best welcome they could give was to determine to prosecute his work. (Cheers.) He denied that Mr. Stead had exaggerated the vices and the crimes against which they were bound to act. (Loud cheers.) Hideous and abnormal, those vices and crimes honeycombed the very substance of our social life. He believed there was no safety except in truth and light. Their determination was that these vices, with their consequential crimes, should be dragged into the light of day. (Loud cheers.) To conceal, to ignore, to pretend to deny them, was itself a crime. They should be proclaimed upon the housetops. There should be no truce with evil or evil-doers. (Cheers.) It was for them a duty which no right-minded and no Christian man might venture to avoid. They were bound to take sides in this controversy; and henceforth, there and everywhere, those who were not with them they would hold to be against them. (Loud cheers.) What could they do to help the movement? They had already done something, with Mr. Stead's assistance. They had passed the Criminal Law Amendment Act. (Loud cheers.) Newspapers (hisses and groans) and home secretaries, and ex-secretaries (groans and hisses) had pretended that the Criminal Law Amendment Bill would have become law without the assistance of their friend Mr. Stead. (Cries of "No," and a voice, "It is false; it would have been talked out again.") Mere force of assertion was no answer. (Hear, hear!) As a member of Parliament of upwards of a quarter of a century's experience, he spoke as one who had never spoken light or too often (Hear, hear), and who had never that he knew of yet had to retract a word. (Hear, hear.) He expressed the strongest and most absolute conviction that, but for the exposures in the *Pall Mall Gazette* that bill would not now be the law of the land. (Loud cheers.) What more had they yet to do? Mr. Stead's friends had not been idle during the period of his incarceration. The land had been and was being covered with associations, having a center in London, whose object would be to track, to punish, to repress

criminal vice and to protect minors and women, and to discourage immorality. He was not contented with punishing crime; he would go in for discouraging vice, and discouraging vice by the formation everywhere of organized public opinion, which would make itself felt and feared. (Cheers.) This work had been done by the National Vigilance Association. (Cheers.) That association he earnestly commended to their sympathy and support. If nothing were to come out of those exposures but the passing of the Criminal Law Amendment act, some reason would be given to the critics of Mr. Stead, who had argued that there was no sufficient justification for the exposures which he made; but it rested with all his sympathizers to be his justification, by supporting in the future, all these endeavors which would be persisted in—to enforce and to amend the law, and to raise the tone of public opinion. (Loud cheers.) Then they had another work to do—a parliamentary work. (Cheers.) Law and government should be on the side of virtue, and not on the side of vice. (Loud cheers.) Some twenty years ago specialist doctors, grovelling in the mire of their practice, army and navy authorities, conceived the idea of enactments which should secure easy and healthy vice for soldiers and sailors (loud cries of "shame"); and from that time to this they had desired, and they had attempted to extend that abominable principle to the population at large. (Renewed cries of "shame.") The acts in question were passed fraudulently, "by stealth," as testified by Mr. Gladstone, and after 16 years' agitation against those acts, came the inquiry into the Belgian traffic in English girls, then the House of Lords' Committee and the House of Lords' report, and then the first draft of the Criminal Law Amendment Bill. That bill was altered and strengthened, and at length passed in virtue of the daring, self-sacrificing efforts of Mr. Stead. (Loud cheers.) The Contagious Diseases Acts had been suspended by virtue of a resolution which he (the chairman) carried in the House of Commons in the last Parliament, nearly three years ago;—(cheers)—but they still remained on the statute-book, a disgrace as well as a menace and a danger to the freedom and virtue of this country. They must be repealed. (Cheers.) Thanks largely to the 16 years' agitation, the churches were now aroused. (Cheers.) Lastly and above all, this was the *ultimatum* to which they addressed themselves in this onward movement, to herald the one true law of social purity—the equal law for women and for men. It was only when the supremacy of the moral law should have been acknowledged in legislation, in government, in social and individual life, that their work would be accomplished. (Loud cheers.)

The Rev. Hugh Price Hughes, M. A., in moving a resolution of welcome to Mr. Stead, said they welcomed him back as an innocent man (prolonged cheering.) They were there to justify by their presence, by their words, and their almost unprecedented applause, that, in their judgment, the government and their legal accomplices (hisses) had utterly failed to fix any stain of crime upon this honored Englishman. (Loud and protracted cheering.) The man who was triumphantly acquitted by Exeter Hall need not fear the verdict of

posterity. (Loud cheers.) But before leaving the personal aspect of the question, two or three names should be mentioned. One was the name of poor Rebecca Jarrett. God send her some consolation at that moment in her cell! ("Amen!") Every one in that meeting who had not yet read Mrs. Butler's book on Rebecca Jarret should read it without delay; it was the best book that had been produced in the course of this controversy.

The other person he wished to mention was on the platform, Dr. Heywood Smith. (Loud and persistent cheering, amidst which Dr. Heywood Smith was obliged to rise and bow his acknowledgments.) Their friend was the victim of one of the most infamous persecutions ever attempted by a trade's union or by anti-Christian society. (Cheers.) A few of his friends in consultation had already decided that the best answer that all who loved God and humanity could give to this infamous persecution, was to support the proposal which was made for the establishment of a home under his control, where the best assistance might be obtained by ladies who did not possess sufficient means to secure first-class treatment at their own houses, and yet, from their social position, were unable to avail themselves of the ordinary hospitals. (Cheers.) In order to establish this invalid home it would be necessary to raise £2,000. (Cheers.) Of course, in welcoming Mr. Stead, they were animated by more than personal feeling. To the great majority of them a few months ago Mr. Stead was a stranger; now he was the representative of the sacred cause of outraged womanhood and of helpless childhood. (Loud cheers.) He ventured to assert that no question had so deeply stirred the heart of this country since the Indian mutiny. (Hear, hear.) The press had tried to conceal the national feeling (hisses and groans); but the national feeling had made itself known in spite of the press. (Cheers.) This movement was advancing with rapid strides to victory. (Loud cheers.) Their enemies had thought they could intimidate them by persecutions and imprisonments. (Laughter.) They might as well employ the Attorney-General and Lord Justice Lopes—(hisses and groans)—to stop the falls of Niagara. (Great cheering.) This movement had been in progress for twenty years. Mr. Stansfeld had made great political sacrifices for this great moral object; but he was on the eve of gaining his immortal reward. (Cheers.) Old campaigners in this movement had, in the last six months, learned two things. The first was the enormous power of the press. For sixteen years the conductors of this movement had fought against the conspiracy of silence; but the best men and the best women had been on their side and they had made great progress, showing that even the press was not omnipotent. They had, however, been placed at a fearful disadvantage. At last one journal, and that with the limited opportunities of an evening paper—*The Pall Mall Gazette*—spoke out. (Loud and prolonged cheers.) The situation was changed in a moment. ("Praise the Lord!") Journalism was the thunderbolt of the modern Jupiter; and if you wished to influence mankind you must lay hold of that tremendous weapon. Our supreme christian need to-day

was a London morning newspaper (cheers) inspired with the enthusiasm of humanity—a paper as anxious to protect every poor harlot as Mr. Justice Denman was to protect the Prince of Wales (loud cheers, a paper as vigilant in asserting the rights of the poor and the duties of the rich as the *Times* was in asserting the duties of the poor and the rights of the rich)—(cheers)—a paper which was willing to follow Jesus Christ to any length in the pathway of justice and purity and universal philanthropy. (Loud cheers.) As a minister of religion he did not hesitate to say that it would do more for the progress of humanity than the erection of a thousand churches. (Cheers.) The second great lesson learned during the last six months was that immoral men were unfit to occupy any public position.

Hitherto it had been held that a man's public life had no connection with his private life, though the latter might be that of the fornicator, the man whose selfishness had changed his heart into a heart of stone, and whose impurity had destroyed the balance of his reason. In this reform they must begin at the fountain head. They must begin by cleansing the House of Commons. (Loud cheers.) They should lay it down, as a great political principle, that no man who believed that the daughters of the poor must be sacrificed to the lusts of his own sex was fit to make the laws of England. (Loud cheers.) They had already done something in that direction, but there would be another general election soon (cheers), and then they must insist upon moral candidates. They must raise the purity of public opinion until it became impossible for an immoral man to occupy any public position in this country, from the village police station to the throne of England. (Loud cheers.) That night they began afresh, and they defied all the enemies of purity and justice. The devil rendered an inestimable service to the human race when he induced the government of this country to pass the Contagious Diseases Acts, because it had roused the women of England; and all the powers of the State would never be able to quell that glorious insurrection. (Cheers.) They would soon have those abominable acts repealed, but that would not satisfy the supporters of this movement. They would carry the war into the enemy's country; they would put fornicators outside the pale of society. (Cheers.) They would never rest until the honor of every poor girl in England was as sacredly guarded as the honor of the daughters of the Queen herself (loud cheers) and until the laws and customs of this country were animated by the purity, the pity, and the tenderness of God. (Continued cheering.)

The resolution of welcome was seconded by Mr. B. F. C. Costello, barrister-at-law, and supported by Mr. C. B. B. MacLaren, M. P., the Rev. Benjamin Waugh, editor of the *Sunday Magazine*, and Mrs. Fenwick Miller.

Mr. Luther Hartley then presented Mr. Stead with a handsomely-bound Bible, on behalf of the members of the Young Men's Christian Association at Exeter Hall.

Mrs. Ormiston Chant was then called upon. She said it was her happy duty to speak on behalf of 27,188 women, who had joined in a penny subscription to a testimonial to Mr. Stead. Mrs. Hindley, of Hornsey,

then presented a richly-framed address to Mr. Stead, with a purse of over a hundred guineas.

When Mr. Stead rose the whole meeting rose with him, and for some minutes there was an indescribable scene of enthusiasm. When at last he was able to command silence, his first words were, "Let us pray;" and he led the vast audience in a simple and touching prayer. At its close Mr. Stead spoke amidst intense interest for about an hour and a quarter. No attempt will be made to reproduce his speech here. It will be found in full, together with a remarkable letter from him, in the *Methodist Times* of Jan. 21st.

The resolution of welcome was then put to the meeting, and carried with great enthusiasm. Mrs. Fawcett, widow of the late Postmaster-General, then proposed, and Mr. P. W. Bunting, M. A., seconded, a motion of thanks to the chairman. Mr. Stansfeld briefly responded; three cheers were given for Mr. Jacques, who was on the platform, and at a quarter to eleven this most enthusiastic meeting was brought to a close.

OUR ENGLISH LETTER.

LONDON, N. W., February 22, 1886.

MY DEAR DR. WINSLOW: I do not wonder that from all parts of the country come inquiries when THE ALPHA is delayed. I look for it as a friend, and am really disappointed if it does not come, but I do not think, if I were you, I should trouble if there was unavoidable delay; it is only a postponed pleasure which causes many to realize how dear to them is the message of encouragement and good promise that you have provided for them month by month. It is impossible for me to convey to you a tithe of the gladness and hope for the world that your teaching has opened up to me. I used to make my head ache trying to see how the various doctrines, Malthusian, and all the rest could help us out of our mudle. I do not say that I lost the time that I spent in trying to harmonize the teaching of doctors, philosophers and social philanthropists, but I am very glad to have come to an end of the barren labor. Do take care of yourself and remain with us to help on the good work you have so well set on foot. I can understand your longing for rest after the well-spent day, but I am sure hundreds must feel as I feel, that we cannot spare you yet. Oh! how selfish we are even in our love. I am sure that those privileged to know intimately General Eaton must regret very much his removal to a distance. I have such a pleasant memory of his little visit. Mr. Stead had indeed an ovation. Exeter Hall, the largest in London by far, was more than crowded long before the advertised time of the opening of the doors, to the disappointment of hundreds of ticket-holders. We were at the hall thirty minutes before the time for the commencement, and, holding tickets, concluded that we were early, but could not get near the doors. The meeting was a thorough success. I send you a short account in the *Sentinel*. It is a mistake to suppose that he has resigned the editorship of the *Pall Mall Gazette*. He did not even leave off while in prison, being permitted, when removed to Holloway as a first class misdemeanant, to receive his staff and carried on his

work. You will have heard of the frightful rioting in London on Monday, the 8th. It has certainly done good in rousing the attention of the wealthy to the seething mass of criminals and the insecure foundations on which a society built of wealth and poverty rests. There is again much talk of relief for the working classes, out of which I fear nothing will come. Women and the working classes must help themselves if they expect to improve their condition. I see in this month's *ALPHA* that the White Cross movement is gaining ground with you. Could not a parallel movement be made among the women in America. The women of the White Cross, pledging themselves to receive the attentions of no man leading an immoral life, to shun such in society, to refuse connection with them in domestic life. I do not believe much good will be done even by the White Cross Army if men and women do not join their forces together and work for mutual strength, encouragement and protection. * * *

Truthfully and lovingly,

K. M.

MARRIAGE AS TAUGHT IN "MORAL PHILOSOPHY."

"Marriage is the union of one man and one woman in exclusive cohabitation for life." * * *

The grounds and nature of marriage may be here more specially enumerated:

1. The sexual desires and affections must be exclusively directed to one person.
2. The choice must be reciprocal.
3. It should be a free choice.
4. The commitment must be for life.
5. There must be official recognition.

These sentences are from "Moral Science," by Laurens P. Hickok, D.D., LL.D., revised with the co-operation of Julius H. Seely, D.D., LL.D., president of Amherst College. We learn from the preface that Dr. Tayerl Lewis has also given important suggestions. Revised and published in 1879.

We have here the opinion then of these distinguished men and educators as to the true marriage, given in a work for schools, and extensively used as a text-book for the youth of America.

It will be noticed that the basis is entirely sexual cohabitation, not a word about love being the basis and the bond. The only hint given in the chapter is this sentence under the definition of marriage first given. The essential marriage tie is a spiritual union, but that tie in the opinion of the writer must find its expression sexually, for the word *love* is not once used in connection with marriage.

Now, while we may not find fault with what is said, we certainly do find fault with the omission of the most essential element of marriage, without which union though it may have all five of the above basic principles is not marriage but prostitution, and we do certainly find fault with the (implied at least) limitation of marriage to the gratifying simply of the sexual passion and making that the definition and bond.

It degrades marriage, and with this idea of the most holy relation taught in school and college, is it any

wonder that the young grow up with passions unduly developed and inflamed, curiosity excited, will unbalanced, debased ideals, and under sexual insanity—falsely called love—rush into seduction, adultery, elopement, or hasty marriage.

A cool, rational, pure life of love will flow from the like definition of marriage. Let it be said that—

1st. Marriage is the union of two persons in pure love for the purposes of comfort, strength, mutual help, happiness, and the development of the better in them, and is a divine and spiritual institution; and—

2d. Marriage is a civil institution, under which the sexual passions are regulated, the race perpetuated, and society protected against sexual crimes and illegitimate children, and the rights of women and children cared for.

3d. In marriage society recognizes the only legitimate cohabitation, namely, that for procreation, and in this matter it is the exclusive right of the wife to decide when that shall take place.

Some such teaching as this will redeem in a few generations the nation from its present condition of licentious thought and act, resulting in the harvest of seduction, rape, elopement, abortion, hasty marriage, divorce, and domestic unhappiness.

Who will come forth with such a text-book? Would President Seely use it in his college were it prepared?

H. H. BROWN.

February 20, 1886.

CORRESPONDENCE.

LEON, 12-10-85.

DR. WINSLOW: Will you please continue to send me THE ALPHAS and a thousand times may God bless you.

A piano-tuner in his professional operations has no special reference to discordant sounds, but gives his undivided attention to the mathematical relation of the vibrations of the musical strings. The confusion of these vibrations is the only difficulty to be overcome, and with his practiced ear he proceeds to number and arrange them according to the ratio of musical sounds. The contribution of a horribly deranged musical instrument and the sexual vibrations of one day and generation are analogous. The principles of harmony and melody are immutable, and the confused tremble of a musical string will turn the "new song" into the most distressing dissonance; also the truth that no pure woman has a moral right to a defiled bed, is self-evident; and the world-wide acceptance of this dishonor by pure wives constitutes the confusion, out of which grows all that is agonizing and threatening and burning and hellish in our sexual life.

A. S. G.

MOUNT LEBANON, March 4th, 1886.

CAROLINE B. WINSLOW: I again apply to you for THE ALPHAS. the paper so full of truth and which, I think, cannot fail to do good, so much good to humanity. I have felt very lonesome the few past months without it, but preferring to begin with the year, and having plenty of reading matter on hand, have deferred till the present sending for it. Please furnish me with back numbers, beginning with January, if you can conveniently, and oblige your true friend and sister in the cause of right,

J. E. S.

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